

# THE Indiana Jewish Post and Opinion

*"If You Let The People Know, They Can Act Intelligently"*

FRIDAY, JULY 7, 1967

611 N. Park Ave.— ME 4-1307

VOLUME XXXIII NO. 41

## Registration Begins For Jewish Day Camp

The Jewish Community Center Association Day Camp is now accepting registration for its second session which starts, Monday, July 17 and will be in session until Thursday, August 10. There are some openings for all age groups in all three camps, but it is advisable to register

your child as early as possible for some groups are almost filled.

Kiddee Kamp, for the preschool age group meets five mornings a week from 9:30-1. Activities include swimming, nature programs, Arts & Crafts, games, music, films and trips.

Camp Kiwaca for 1st through 4th grade meets Monday—Thursday from 9:30-4 and Fridays 9:30-1. All campers go swimming twice a day and there is an organized instructional swim programs. Other activities included are dramatics, arts & crafts, cookouts, trips, films, Hebrew arts and overnights.

For fifth and sixth graders there is Camp Combo which meets four days a week Monday-Thursday, 9:30-4. These youngsters choose their own activities and their overnights are away from the Center, usually in a State park.

For further information contact Evelyn Harris at the Center, 251-9467.

## U. S. Policy Overhaul In Mideast Urged

ATLANTIC CITY, N.J. (WNS)—A policy statement urging overhauling of American policy in the Middle East to deal with "the underlying causes of conflict rather than recurring surface symptoms" was adopted here at the concluding session of the four-day national plenary session of the National Community Relations Advisory Council.

Declaring that a revitalized foreign policy in the crisis area requires "abandonment of the kind of even-handedness that fails to distinguish between those who seek the annihilation of their neighbors and those who seek peace," the statement said U.S. policy must also recognize the limitations of the United Nations in resolving Middle East disputes. At the same time the resolution urged the U.S. to contribute strong, clear and unambiguous action in support of direct Arab-Israel peace talks.

## Rabbi M. Saltzman Named To Succeed Rabbi Davis

Rabbi Murray Saltzman, of Chappaqua, New York, has been selected to succeed Rabbi Maurice Davis as spiritual leader of the Indianapolis Hebrew Congregation.

The New York rabbi has served Temple Beth El Chappaqua for the past six years.

Prior to serving in Chappaqua

"Teach out" is the password of the peace movement in Indianapolis this summer. The more than 30 Indianapolis people—veterans, professional people, housewives, clergymen, high school and college students—who form the nucleus of Vietnam Summer: Indianapolis Project, have come together to develop a new approach to the problems of peace in Southeast Asia. That approach is "teaching out" to all Americans—not just college students or professional radicals—what the Vietnam war is all about. By direct contact, by door-to-door canvassing, VIP hopes to inform all those people who are uncommitted or puzzled by our involvement in Vietnam as to what the responsibilities of the U.S. are in Southeast Asia and what alternatives exist in that area.

VIP recruits from the Jewish community are mostly young people. Alan M. Simons, originally from the Jewish community of Danbury, Conn., is Project Developer; Sylvia Fischbach, a long-time resident of Indianapolis, is his full-time assistant. Volunteer workers include Michael Siskind, Dave Chernin, Nancy Kohn, Leon Fink, and Bill Julian.

VIP is the local affiliate of the national Vietnam Summer project launched this April by Dr. Martin Luther King and Dr. Benjamin Spock. Already more than 25,000 students and college age people across the nation have volunteered most of their time during the summer vacation to work in their neighborhoods and home towns for peace in Vietnam. More than 100 projects have been started in 48 states.

VIP's initial project is a city-wide canvass of popular opinion

on American policy in Vietnam, which has been launched in the Butler-Tarkington area. Over half the people interviewed have doubts concerning our involvement and nearly all prefer to hasten an honorable settlement. During the canvassing, several petitions are being circulated. When on a grassroots level a significant body of opinion has been found to favor such action, VIP will call Congressman Andy Jacobs, Jr. to Indianapolis to hold an open hearing on Vietnam. A second petition calls on Senator Bayh to support Senator Hartke's stand against escalation of the war.

VIP has leafleted at the Twilight Concerts in the parks and at high school graduations; leafletting at church and synagogue services and at summer school sessions will soon be under way. VIP has produced a leaflet "Can It Be Worth It?" which deals with the effects of the war on the civilian population of Vietnam; now being written are a compilation of statements by religious leaders about the war, and a pamphlet on the draft aimed at ghetto youngsters.

Draft counselling for conscientious objectors will be available through VIP.

VIP has applied to the American Legion to participate in the Back Our Boys parade on July 15 called for by Governor Branigan. The basis for the application is VIP's belief that the best support of our boys in Vietnam is to work to bring them home.

VIP will provide speakers, slide shows, and films to local groups and clubs. The block clubs set up in the inner city by the poverty program will be used as an entry into the black community.

Many of VIP's volunteers are high school pupils. A study group for them will be led by a former high school teacher; they themselves will produce and circulate an "underground" newspaper at summer school.

## Sisterhood Flower Guild To Meet

The regular meeting of the Temple Sisterhood Flower Guild will be held on Thursday, July 13, 1967 from 9:30 a.m. to 2:00 p.m. at the White Cross Service Center, 1701 Boulevard Place.

At an earlier business meeting conducted by our President, Mrs. Aaron Dee, it was decided that the Guild would meet all summer, because of the dire need of the hospital. Attendance has been nice.



RABBI MURRAY SALTZMAN  
Civil Rights Leader

he spent four years at Congregation B'nai Abraham, Hagerstown, Md. For two years he was an assistant rabbi at Milwaukee's Temple Emanuel B'ne Jeshurun.

Throughout his rabbinic career Rabbi Saltzman has been active in civic affairs. In Hagerstown he was chairman of the Mayor's Commission on Human Rights, and was instrumental in the city's desegregation of public facilities. Over the past years in Westchester he has served as president of the Interfaith Council, and the Mental Health Association. The New York State Human Rights Commission made him a chairman of a program to enlist aid and to impart civil rights information to clergymen of the Country.

PRESENTLY HE IS on the executive board of the New York



## Award Winners

Mrs. Jack A. Goodman poses with the Bella Wolf Award winners, honored at last Sunday's JWF annual meeting for teen-age leadership at the Jewish Community Center. Carol Smith, immediate past president of the Teen-Age Council at the Center, won top honors. Runners-up were Alan Bolotin (second from left) and Larry Stern.





**Class Of 1967**

Pictured above is the 1967 confirmation class of the Indianapolis Hebrew Congregation. Rabbi Maurice Davis, spiritual leader

of the congregation, is in center background. (Rosenbaum Photo)

## Fighting Flares In Suez As Egyptians Break Truce

JERUSALEM (WNS) — Egyptian forces on the east bank of the Suez Canal have broken the truce and opened fire on Israel units, it was announced here in an Army communique which said that Israel units met and repulsed the attackers.

The report said that an Egyptian force estimated at company strength landed on the eastern bank of the Suez Canal and was driven off after a severe battle that lasted several hours. An Army spokesman said the Egyptians "violated the ceasefire order by opening mortar fire in the direction of our troops." There were no immediate reports of casualties. The retreating Egyptian forces left a number of mortars, recoilless guns, radio transmitters and other weapons. Israel reported seven casualties, two of them serious.

The sudden thrust of Egypt came on the heels of reports from western intelligence sources that Egypt had already begun installing heavy surface to surface missiles along the west bank of the Suez and that a number of launching pads were being or have been hastily constructed in the area. While the origin of the missiles is not known, they are believed to be of Russian make since the Soviet Union has been shipping heavy arms to Egypt in recent days aboard planes and other weapons.

In the meantime Israel has instructed its representatives in the United Nations to file a com-

plaint against Egypt, charging a "serious breach of the ceasefire order by the armed forces of the United Arab Republic on July 1, 1967." The complaint was filed by Ambassador Gideon Rafael in a letter to the president of the council. The letter asked that the complaint be circulated among the Council members.

Meanwhile reports reaching here from Washington indicate belief that half of Egypt's plane losses have been replenished by Soviet shipments. The Soviet Union has also resupplied Egypt with artillery tanks, armored personnel carriers and other vehicles of war.

Prior to the Egyptian foray, Minister of Defense Gen. Moshe Dayan predicted in a radio interview that the Arabs, re-equipped with Soviet arms, would soon attempt another attack on Israel. If the Soviet Union continues to pour in arms into Egypt and Syria and if the

Arabs refuse to talk peace with Israel, he said, warlike activities are inevitable.

If added proof were needed that Cairo was planning an attack on Israel it was provided this week with disclosure that, early in May, the Egyptian Government printed a victory stamp showing Nasser and a mob of Arabs looking on an Israel in flames. Since it takes months to print government stamps in new issues, it is obvious this one was planned and printed before the Mid-East crisis broke into war.

Meanwhile reports reaching here on the Jewish situation in the Arab countries show no abatement either in hatred or terror. And in Casablanca, the official organ of the opposition party Istiqlal, carried an article to the effect that there is no difference between Jews and Zionists. Some 80 Moroccan Jews are languishing in prisons on charges of holding Zionist views.

## Charles Cohan Dies; Free Films Set Former Resident At T-I-T-W

Funeral services for Charles Cohan, a former Indianapolis resident who died in Miami, Fla., were held Monday at the Aaron Reuben - Nelson Meridian Hills Mortuary.

Survivors include the widow, Mrs. Bess Cohan, two sons, Jerry Cohan of Norfolk, Va., and Edwin Cohan of Toledo, O., and five grandchildren.

The Theatre in the Woods will be the setting for a series of outstanding films open to the public free of charge. On Thursday July 6, "Sierra Stranger" will be shown. Curtain time — 8 p.m.

The cast includes: Howard Duff, Dick Foran, Barton MacLane, George E. Stone.

## What Is A Jew?

Editor's Note: The following statement was made by Alex Drier in his closing remarks of his broadcast June 9 as the Israeli-Arab war was raging. We feel they bear repeating.

"And tonight in the context of our time we pose a question and offer an answer. . . the question 'What is a Jew?' We think we know whether he calls himself an Israelite. . . A German . . . A Russian. . . or an American. He is a man with a special kind of backbone that has been tempered by travail and strengthened and hardened by an unrelenting determination to be free. And because he is free and he is strong, every Jew stands taller and prouder today than at any time in the history of recorded man.

"What is a Jew. . . a tired old man squinting his watery eyes, as he bends over needle and thread in the corner tailor shop in an American city. A tall sun-bronzed young zealot working in a kibbutz in Israel, a gifted musician performing in an European symphony orchestra. . . an ordinary family man with no medals or high water marks in his life. But yet, each is different from his fellow man and for thousands of years that difference has meant the difference between survival and death.

"To me a Jew is a special kind of man whatever his race . . . color. . . or religion. A man who has learned the bitter art of survival and the ability to endure adversities with dignity. A man who has dared to be different when the cost of differences were sometimes life itself. . . But he is no member of a super-race and for dark periods in

history men who thought they were members of the super-race believed he could be exterminated. I sat in rooms as a foreign correspondent in the blacked-out hole of Berlin during World War II and talked with members of the once supposed super-race who thought to practice genocide against the people much older and wiser than themselves. And as they mechanically mouthed philosophical insanities, that had been programmed into them by a madman, I. . . a Hawaii-born American Catholic of German-American heritage, mentally and morally became a Jew.

"Today the wandering Jew, wanders no more. Nor does he wonder who he is or what he is. He stands like a beacon light in a world that has often been darkened by the shame of racial and religious hatred. He glows inwardly and outwardly with a

(Continued on Back Page)

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Teen Scene Rita Davis, Sunny Romer

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## Poetess And Children

LONDON — Karen Gershon, whose book, "Selected Poems," was published this year believes she made a negative decision when she decided not to keep Jewish customs in her home. Her husband is not Jewish. The poetess wrote in The Jewish Chronicle that neither she nor her husband was religious, she thought that their mixed parentage would not be a problem for the children.

CONSEQUENTLY, she explained that because she wanted them to feel that they belonged to the society in which they live, even if they do not entirely belong there, there was very little that was Jewish about their home life.

"I had to make a choice; it seemed a question of balance," she wrote.

"I now think," she continued, "that my decision was a negative one: I simply withheld from them most of half of their heritage. We said, when they were born, that they would have to choose for themselves when they were old enough, but I have been negligent in not providing them with a fair knowledge on which to base their choice."

An indication that she is repairing the omission, however, is contained in her statement that, "I have woken up to the fact: one of my sons has attended several Hahonim (Labor Zionist) camps and one of my daughters saw her first succah

this year."

AS FOR HER HUSBAND, Miss Gershon explained:

"When I took one of my children to a synagogue for the first time I wondered how I would feel if my husband were to take them to a church service."

"How does he feel?"

"He knows that I am not acting rashly or lightly, and therefore is content to let me act as I think I must: after all, in the upbringing of children the mother is always more important than the father."

SHE CONCLUDED philosophically. "Halacha (Jewish law) recognizes this when it rules that because I am Jewish my children are Jewish too."

## Jewish Leadership Not Aggressive

### Agnes Scott College Hopes To Ride Out Criticism

ATLANTA — Agnes Scott College, prestigious girls school here, apparently has no intention of revising its policy of not permitting Jews to serve on its faculty — not even in such disciplines as science.

This appeared to be the implication growing out of a statement by the secretary of the alumni association in the school's bulletin.

THE SECRETARY, Ann Worthington Johnson, quoted from a statement issued by the school's board of trustees last January, to the effect they believe it is imperative to continue to secure for the faculty men and women of the most competent scholarly training and teaching ability "who are sincerely committed to the Christian faith as it is expressed historically in the mainstream of Christian thought and action, and in the ecumenical nature of the contemporary Christian Church."

Furthermore, she quoted the college administration as reiterating that a part of the institution's task is the "making of an environment in which spiritual values, in their widest, most freeing sense, within the contemporary ecumenical Christian movement, are reflected."

THE DIRECTOR of the alumni association conceded there are those who consider a "Christian college" in the year 1967 an "anachronism straight out of the 19th century. . . particularly offensive to non-Christians."

She added, however, the only way she knows to conduct a Christian college today is by having leadership that identifies "positively with all the purposes of the college, including its Christian commitment."

A close observer of the situation told The Post and Opinion that it is his belief the Jewish community is far from aggressive in its handling of the matter.

"THEY HAVE BEEN too conciliatory," he said, "and my estimate is that Scott is biding for time in the hopes that their policy and general attitude will be conveniently forgotten."

## Reform Rabbis Issue Call For American Conference

LOS ANGELES — A call for an American Jewish Conference similar to the one which was founded during World War II was approved by the Reform Rabbis meeting here.

Responding to the call for financial aid to Israel, the Central Conference of American Rabbis voted to contribute an amount equal to the annual dues of its

members to the Emergency Fund of the United Jewish Appeal.

At the same time, it was voted to purchase \$50,000 in Israel bonds.

A motion to establish a permanent Israel Committee of the CCAR and the Union of American Hebrew Congregations was also passed.

## STRIKE

### Situation Normal

BEERSHEBA — Conditions were fast returning to normal in Israel, as the first strike since the Freedom Battle with the Arabs took place. Thirty Solel Boneh building workers in Ofakim struck to protest the dismissal of 11 men. Nine had just returned from Army service.

The foreman said the men had already received dismissal notices some months ago because of a cutback in jobs. The workers called the strike on their own as the Secretary and members of the local Labor Council had not yet been released from service.

## Birch Society Jews Uphold Israel, Temple Emanu-El

LOS ANGELES — Its opposition to Communism has led the Jewish Society of Americanists, the Birch Society's skeleton Jewish movements, to express "warm support for the State of Israel in her heroic struggle against aggression recently launched by forces instigated, armed, and encouraged by the Communist empire."

The group also applauded "the stated intention of the State of Israel to maintain the territorial fruits of victory until such time as the Arab states agree to direct negotiations. . ."

At the same time the group called for an "early and total military victory" in Vietnam, and praised Temple Emanu-El of New York for "withdrawing from the Union of American Hebrew Congregations in protest against the unpatriotic state-

# Cemeteries Prepared For Casualties

ATLANTA — Five sites within Tel Aviv had been set aside as possible cemeteries in the event the present cemeteries outside the city could not be reached, it was disclosed here by Dr. Ed Reisman, Atlanta surgeon, who had flown to Israel when it looked as if hostilities might erupt.

THE ATLANTA PHYSICIAN told The Southern Israelite here that 75,000 to 100,000 civilian casualties had been prepared for.

The Israelis' greatest fears, Dr. Reisman said, was that there would be very heavy air bombardment of civilians.

Recalling that Nasser's forces had used poison gas in Yemen, it was feared that heavy bombing and gas attacks would decimate the population.

HIS DECISION to fly immediately to Israel when war broke out was far from a spur of the moment idea. Dr. Reisman, who spent six months at Tel HaShomer Hospital there in late 1965 and early 1966, vowed at that time, that if hostilities came, he would be there.

When the pre-war tension erupted in late May, "I checked my passport, made arrangements for my practice here to be covered," and by the afternoon of June 5, the day the war started, the Atlantan was in New York waiting with five other medical men for the first flight to Israel. In Paris the group was joined by 15 more from European countries. The medical contingent shared their plane with urgently needed freight. No other passengers were taken, though both in New York and in Paris, hundreds of non-medical volunteers were trying to get to Israel.

## New Brandeis Dean Opposed By Faculty

WALTHAM, Mass.—Lawrence Finkelstein has been appointed acting dean of the Brandeis University Graduate School, despite strong faculty opposition.

The Faculty Senate was unanimously opposed to President Abraham Sacar's appointment of Finkelstein on grounds that no one should be appointed as an academic dean who would not be qualified to serve as a regular member of the faculty. Finkelstein has not yet received his Ph.D.

DR. SACHAR SAID that Finkelstein has been appointed acting dean for a year and said that by the end of the year he will have received his Ph.D.

An editorial in the University newspaper, The Justice, said:

"The appointment of a Dean of the Graduate School whose selection was unanimously opposed by the Faculty Senate is an action so utterly wrong, so utterly unpolitic, that one wonders how it could possibly have been made."

"At a crucial time in the development of the Graduate School, it is shocking to see a man with nearly no academic experience chosen to a position of the highest academic honor and responsibility."

FINKELSTEIN has been director of the Case-Western Reserve University Study Commission the last year.

ments of the Union's leadership in favor of American surrender in Vietnam."

One final resolution found the confused group stating: "Whereas our Jewish faith has always held that religious awareness must permeate all facets of life, we endorse Sen. Dirksen's voluntary school prayer amendment and we hope for an early return of non-sectarian prayer and Bible readings to our public schools."

## Morris Feingold

KANSAS CITY, Kan. — Morris Feingold, 84, who founded the former Congregation Kerem Israel here and was its president for many years, died last week.

For a number of years, he headed the Va'ad here, the Jewish Orthodox Council.

Another field in which Mr. Feingold was much interested was in helping new immigrants to become established. He helped found and maintain a free loan society for Jewish immigrants.

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# Israel:

The Zionist Organization of America is happy to announce that its 70th Jubilee Convention will be held as scheduled in Jerusalem, Tel Aviv and Kfar Silver, Israel, July 19-26. Delegates are urged to confirm or renew reservations without delay. A limited number of reservations are open to guests who wish to attend the public sessions and visit the Holy Places in Old Jerusalem. Contact the Zionist Organization of America, 145 E 32nd St., New York 10016, MU 3-9200.

# R.S.V.P.



## Opposing Resolutions Debated Main Go At UN

UNITED NATIONS — The chips were down, and the preliminaries were over as preparations were made for the main go — the adoption of resolutions of our rejection by the General Assembly that would guide United Nations action in the Middle East impasse.

Both Russia and the United States have retired from the center of the stage, although the two opposing resolutions which were presented separate them as much as did the resolutions, now dropped, each had proposed earlier.

One resolution presented by Yugoslavia and 18 other non-aligned nations is the Russian proposal, and the one presented by 18 Latin American nations was the one that the United States backed. Both resolutions were rejected. This was generally considered as a defeat for Russia, which called the emergency session.

Behind the maneuvering the true purposes of Russia seemed to be emerging. Had Nasser won, Russian power would have enveloped the entire Mediterranean basin, stretching all the way to Algeria. Southward Russian interest was in Nasser's victory in Yemen, thus completing the encirclement which would have given Russia domination in an area heretofore controlled by the West.

What confused most observers was why Russia continued to support the Arabs after their defeat more than merely for face saving purposes. This failed to reckon with Communist policy of achieving more success when nations have been defeated than when they are victorious. Russia expects Cairo and Damascus to turn more to the left to pacify those who will contend that the present leaders were responsible for the defeat.

The difference in the two resolutions was in the timing of peace negotiations. Both resolutions called on Israel to withdraw from conquered Arab territories, but the Yugoslavian resolution would demand withdrawal first while the Latin American resolution asked for the concomitant implementation of peace negotiations and withdrawal.

The annexation of Old Jerusalem by Israel threw a wrench into the works since even the United States has condemned this act.

In France, DeGaulle after his second conference with Prime Minister Kosygin was just as stonily opposed to Israel as he had been when he shocked the world with his abrupt about face.

The outbreak of fighting on the Suez Canal's east bank when a company of Egyptian soldiers attacked the Israeli defenders served to point up the precariousness of the present cease fire arrangement.

Israel meanwhile seemed to be ready to implement a program for resettlement of the original Arab refugees from the 1948 War of Liberation who had fled Israel at that time and who now are back in Israel's hands.

U Thant announced that he was sending a representative to the Mideast to study the condition of the refugees and other Arabs who had fled from their homes.

The outcome in the UN in the opinion of many informed circles may well rest on the number of United Nations member-countries who will abstain from voting than on the number who will cast their votes. If there are heavy abstentions, the solid vote by the combined Arab-Soviet bloc in the General Assembly could be decisive.

In the Security Council a vote can be nullified by a veto, and the question many ask is: Will the United States choose to exercise its first veto in the Security Council to thwart adoption either of the Yugoslavian resolution.

### Needs Board Approval

### Tuition, Board Hiked: Brandeis

WALTHAM, Mass. — An annual deficit of \$6 million has resulted in a proposal to raise tuition and room and board charges at Brandeis University.

Tuition will be increased \$200 and room and board \$100, beginning with the 1968-69 academic year, if the proposal is approved by the Board of Trustees.

University President Abram Sachar said budgeted expenditures have reached \$15 million, while assured income for this year will be only \$12 million.

## Israel Rejoices As Old, New Jerusalem United

JERUSALEM — Despite grim awareness that many pressures are rising on the international horizon against the Old City as a prize of a war that was initiated by Jordan, the city of Jerusalem which for more than nineteen years has been an enclave divided by international hands, is whole again, and the reunification has brought rejoicing in Israel.

AS IN ALL FREE countries of the world, there is no unanimity of opinion in Israel on domestic and foreign policy, but on the issue of incorporating the Old City there was a degree of popular consent that virtually bordered on the unanimous. Even though the Old City has been severed from Israel ever since its establishment more than nineteen years ago, the emotional attachment to that enclave with its historic sites, particularly the Wailing Wall, has not diminished in Israel either among the religious or secular elements in the country.

For the government not to have proclaimed unification of the divided city, it is felt, would have been a blow to popular expectation and a traumatic experience of unpredictable repercussions. Under the enabling act, the city's holy places are to be administered with scrupulous respect for all faiths.

Soon after the issuance of the proclamation, the Jerusalem administration moved with swiftness to remove all barriers and

Jews and Arabs began mingling as if walls of division never existed between them. Later, Mayor Teddy Kollek of Jerusalem declared that the Arabs would have freedom of movement throughout the country providing only they had proof of registration in the city census.

AT THE SAME TIME IT was announced by municipal officials that former Old City employees would be retained on their jobs and that they could, if they wished, later apply for permanent status on the city's payroll. It was also announced that the new municipal council was to include Old City inhabitants.

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## Bradley U. Sorry At Conflict Of Homecoming, Yom Kippur

PEORIA, Ill. — Bradley University's homecoming activities next fall will conflict with the observance of Yom Kippur — a situation termed by one local rabbi as "unfortunate" but "inadvertent."

Rabbi Lawrence N. Mahler of Congregation Anshai Emeth said he contacted university officials regarding the conflict and

was told the administration came "to the very reluctant conclusion" that the date could not be changed.

THE RABBI stated he quite understood the dilemma but submitted a list of High Holy Day dates for the next 20 years in an effort to prevent a similar conflict in the future.

Rabbi Mahler was told by Dr. Talman Van Arsdale, the university president, he regrets the conflict but was grateful that the Peoria Jewish community understood the predicament.

"It would be foolish for us to make an issue over a problem which was caused inadvertently and for which a reasonable solution was sought, even though none was found," the rabbi said.

HE ADDED HE learned at least three Jewish campus organizations have decided not to participate in Homecoming activities.

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If the organization you are interested in is not listed below, please write to Directory, The Jewish Post and Opinion, 70 Fifth Avenue, New York, N.Y. 10011 and we will try to help you.

American Friends at the Hebrew University — University House, 11 E. 69th St. NYC 21, YU 8-8400.

American Red Mogen David (Supporting Israel's Red Cross) 50 W. 57th St. NYC 19, PL 7-1627.

Anti-Defamation League of B.B. 315 Lexington Ave., N.Y. 16

Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300

The Jewish Agency for Israel  
Herzl Institute  
Zionist Archives Library  
Plaza 2-0600

Jewish National Fund 42 E. 69th St. NYC 21, TR 9-9300

Kashruth Supervisors Union 200 Park Ave. South OR 3-0680

Lubavitcher Hdqts. and Merkos Lin-yanei Chinuch 770 Eastern Parkway Brooklyn, 13 N.Y. HY 3-9250

National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3430

Poale Agudath Israel of America 147 W. 42 St., NYC 36, BR 9-0816

Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 200 Park Ave. South, N.Y.C., 3, Or 3-8100

Synagogue Council of America, 235 5th Ave., NYC 16, MU 6-8670

Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11, AL 5-4100

## Israel Excited By Prospects

# Aliyah Big Hope

By RAPHAEL KESTENBAUM

TEL AVIV — The unexpected mass of volunteers coming to Israel from abroad to work has all but saturated Israel's 250 kibbutzim, or collective settlements, the Jewish Agency reported today. "We're up to our necks in volunteers," said Hiam Talmor, head of the agency's absorption department.

Outside the department's office, youths from many countries crowd the corridor filled with their luggage and guitars. They sit around smoking, trying to exchange talk in different languages, waiting to be called up and placed. But the process has become slow and the agency workers are fatigued.

NOT ALL of the volunteers are freshly arrived. Some return from kibbutzin seeking resettlement.

A young French volunteer left Kibbutz G'vulot in the Negev complaining, "it was too hot and the work was too hard." His friend, returning after three days in Kibbutz Ein Nesher, said there was no room for him to sleep. "Besides," he said wearily, "I'm a refrigerator mechanic. The Jewish Agency in Paris told me I would be working in my field but all I've done was picking fruit. I can't compete in this work with native kibbutzniks."

"Some volunteers came here thinking they'd have a vacation," explained Shlomo Gurevitch, a recruiting officer. "Of course the work is hard and there is sun. But no one coming to this country from abroad will

be sent back. We will place him one way or another."

ABOUT 10 PERCENT of the volunteers have either changed kibbutzim or left the country entirely, thus forfeiting their free passage home. Fifty English volunteers are reported to have returned to England either because the crisis had ended or because they couldn't adjust to the situation.

The Jewish Agency is no longer footing the passage bill for a three-months stay. Volunteers must now agree to remain and work for a year since the whole idea has now been altered to groom young persons for permanent settlement.

The number of volunteers coming to Israel since the Strait of Tiran affair exceeds 4000. Nearly 90 per cent of these have been placed on kibbutzim, many as fruit pickers.

THE REST CAME as doctors, nurses, social workers and teachers. Of the 250 doctors and nurses that came, most have returned to their native countries since Israeli casualties were unexpectedly light. Thousands of volunteers have been scheduled to arrive from the United States but because of the State Department ban only some 250 showed up. The ban has been lifted but many of these registered are no longer expected here.

Despite the kibbutz overcrowding, many more volunteers will be needed, an agency official said. He described the new work program of clearing off rocks and debris on Mount Scopus, the former Jewish enclave in

Jordanian territory. He said that shortly Israel will be needing the volunteers to help clean and sort the military booty captured. "Also, we will be needing 5000 volunteers to plant new trees in the hills of Hebron."

As for kibbutzim, he explained, a wider plan may soon be adopted. Second generation kibbutz youths have petitioned to start their own collective settlements in occupied West Bank. Certainly he said, volunteers will be needed for this project.

SPEAKING AT a press conference Aryeh L. Pincus, chairman of the Jewish agency outlined a program for 20,000 immigrant families from the west.

Mr. Pincus said it is planned to take "the best men and women" of the Army, the institutions of higher learning, industry and other walks of life — "people who symbolize the best of Israel" — and send them to the countries of the free Diaspora to promote aliya. "The State and the nation must see this as a top priority need," Mr. Pincus declared, adding: "Aliya is the challenge now confronting the Zionist Movement."

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## Answer To Rabbi Wine

### Torahs Next To Be Removed

FARGO, N.D. — The so-called agnostic rabbi of Birmingham, Mich., was taken to task for questioning the use and meaning of the term "God," (P-O, April 28).

Such utterances of Rabbi Sherwin T. Wine of the Birmingham Temple are disturbing, wrote Rabbi Robert M. Benjamin in his Temple Beth El bulletin.

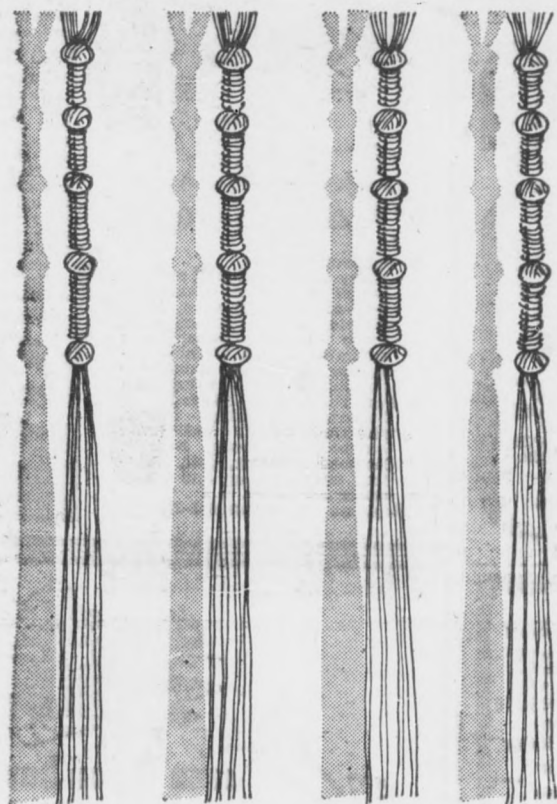
"It is not quite clear why Rabbi Wine, who is seemingly unable to relate to Jewish history and the development of our unique tradition, still chooses to call himself a rabbi," chided Rabbi Benjamin.

"Does he treat Judaism as some vague philosophical concept that grows out of the whims of a particular group at a particular time? I suppose the next move will be the removal of the Torahs from the synagogue," Rabbi Benjamin added.

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# Readers Respond With Borscht Recipes

By SARAH LIEBER

Just in time for hot weather come answers to my request for Spinach and Rhubarb Borscht as



**Sarah** inquired about by Mrs. Albert. I have selected variations on that theme which came from our nice and cooperative readers. Along with these are other cold soups you'll enjoy serving. Be sure to chill them well. Serve in bowls, cups, or tall glasses as a change.

**NEW TWIST  
SPINACH BORSCHT**  
(Thanks to Mrs. S. P. Miller, Schaller, Ia.)

1 pound fresh rhubarb  
2 quarts water  
2 packages frozen chopped spinach  
sugar and salt to taste  
Cut rhubarb into 1 inch pieces. Place in saucepan with water and bring to boil. Add spinach, sugar and salt to taste. Simmer until spinach is completely thawed and rhubarb is mushy. Cool, and chill in refrigerator. This recipe is on page 41 in Women's American ORT Cookbook. "I add ½ chopped small onion and use 3 quarts of water instead of the 2 called for. I cook it about 45 minutes and when ice cold serve it with a spoonful of sour cream per serving. If fresh rhubarb is not available frozen will do." Serves 6.

**RHUBARB AND SPINACH BORSCHT**  
(Thanks to Mrs. Albin, Louisville, Ky)  
1 pound spinach  
1 cup finely diced tender rhubarb  
1 onion  
1 tsp. salt  
½ cup brown sugar  
Wash leaves in several waters. Drain well. Cut fine or chop leaves coarsely. Add other ingredients and cook 10 minutes over moderate heat. Taste and add sugar to taste. (Chill in refrigerator. May be thickened with sour cream or beaten egg yolk just before serving.)

**COLD CUCUMBER AND BEET BORSCHT**  
½ pound beets  
½ pound beet greens or spinach  
½ cup liquid from dill pickles

3 cups sour cream  
1 bunch fresh dill, chopped  
2 green onions, chopped  
3 hard cooked eggs, sliced  
2 fresh cucumbers, sliced  
salt and pepper to taste  
But up beets, add spinach or greens and just cover with water. Cook about 20 minutes, until tender. Buzz beets and greens in blender, or strain thru sieve. Add cooking liquid and dill pickle liquid. Chill. Add remaining ingredients. Serve very cold. Serves 4 to 6.

**CHERRY WINE SOUP FROM ISRAEL**  
1 pound fresh red cherries  
4 whole cloves  
1 small stick cinnamon  
1 cup sugar (approximately)  
5 cups water  
3 tbsps. cornstarch  
1 cup red wine  
½ tsp. grated lemon rind  
lemon juice to taste  
sour cream  
Cook the cherries, spices, sugar and water until cherries are tender. (You may pit them before cooking if you prefer). Remove spices. Dissolve cornstarch in wine, add rind and juice and stir into cherry liquid. Cook only a short time until clear. Cool, then chill. Serve very cold with a garnish of sour cream. Serves 6.

**COLD BEEF BORSCHT**  
2 bunches small beets  
2 quarts water  
salt & pepper to taste  
2 pounds lean beef  
1 onion, peeled  
juice of 1 lemon

sugar to taste  
2 eggs, beaten  
Wash, peel and grate beets. Peel onion. Add to meat in pan. Cook in water until meat is tender. Remove meat and cut into cubes. Cool, then chill soup. Remove onion, if desired. Beat eggs and add to soup just before serving. Add lemon juice and sugar. Serve with hot or cold boiled potatoes and garnish with sprigs of dill or parsley. Serves 6.

**PLUM SOUP**  
1½ pounds fresh plums  
5 cups water  
sugar to taste  
1 tbsps. flour  
Cook plums in water about 20 minutes. Puree or buzz in blender. Taste and add sugar. Thicken with flour. Chill. Serves 6.

## Children Get Warped View Of Society

### Suburbia Not Heaven

NEW YORK — A Jewish organization has published results of a survey which indicate that suburbia's children, including of course those that are Jewish, are being short-changed because of the isolated lives they lead.

Since the bulk of the Jews today live in suburbia, the 68-page booklet, "The Shortchanged Children of Suburbia," published by the American Jewish Committee, has important meaning for American Jewry.

THE SURVEY offered these general findings about growing up in the suburbs:

One, the suburban child's life and social contacts are almost totally controlled by his parents. "As a result, he knows little beyond his own home, the very similar homes of friends, the school, and the inside of the family car; he is largely insulated from any chance introduction to a life different from his own."

Two, children learn to be hypocritical about differences at an early age. Their "supposed tol-

erance" is found to be "only skin-deep," while they clearly share the prejudices of their society.

Three, group prejudices "take root early and go deep," with stereo-types about race and religion evident "even among the youngest children."

Four — and this was considered a hopeful sign — many parents do desire more emphasis on certain kinds of human difference, generally that of nationality, along with respect for and understanding of faiths other than their own.

FIVE, EVEN WHERE parents are eager to bridge religious and racial differences, "neither parents nor school were facing up to economic inequality."

"The overall impression one carries away is that something is missing in New Village," Dr. Alice Miel of Columbia University said. She referred to the cover name given the community studied. "People who have

moved to the suburbs since the Second World War often say proudly that they did so 'for the children.' And, of course, the children of communities like New Village do have a host of advantages, by no means all of them material. But in one aspect of their education suburban children are underprivileged. Though other races, other nationalities, other generations have a great deal to teach them, there is little in their education, formal or otherwise, to familiarize them with the rich diversity of American life.

"In this sense, despite the many enviable features of their environment, the children of suburbia are being shortchanged."

IN A FOREWARD to the pamphlet, Fred M. Hechinger, education editor of The New York Times, likens the suburbs to military compounds in the way they set their inhabitants apart from the outside world.

"The depressing aspect of this isolation," he said, "is not that it may breed prejudice, as a result of simple ignorance of what other people are like . . . What is depressing is the reality of an artificially limited horizon — naturally coupled with a feeling that this sheltered homogeneity is the best of all possible worlds."

pointment over what he described as the failure of "major segments of the world and American Christian community to raise their voices in defense of Israel.

## Christian Leaders Did Not Support Israel: Levovitz

FALLSBURGH, N.Y. — The ecumenical movement lost additional ground before the Rabbinical Council of America (Orthodox) when its president called for a cessation of interfaith discussions until Christian leadership supports the territorial integrity of Israel. Israel.

Rabbi Pesach Z. Levovitz, whose organization pulled out of the recent Boston ecumenical meeting after first agreeing to participate, voiced deep disap-

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## Miracle Or Not?

Secularist oriented as is the American Jewish community, it follows that Israel's achievement at arms is accepted as the superiority of whatever it is that makes for victory over the forces of an enemy.

But it would be a mistake, in our view, to dismiss what took place that easily.

Jewish tradition is done violence when we leave it there, and no more. The possibility of a miracle from a Jewish traditional viewpoint cannot be dismissed, even by those who believe that logic supercedes all else in our world.

Taking into consideration Nasser's sudden madness, the way in which the world was alerted to Israel's impending fate through the two weeks of the Security Council's futile deliberations, the sudden tightening of the noose around Israel when U Thant abruptly withdrew the UN peacekeeping forces, the darkening clouds as the Arab world forgot its internecine fights and presented a united front, logic might be employed just as well to prove that the chain of events had something more than human inspiration.

Prosaic and realistic as are all Jewish outlooks, the matter of a miracle always developed from an action by the people. We are not that much of a Jewish scholar as to say that never was a miracle heaven-originated, but we can state that in many instances, such as the parting of the waters of the Red sea, the miracle might never have taken place had not the Jewish people moved first.

We think we've made a good case here.

Say it was the courage of the Israelis, the ineptness of the Arabs, the timing of the outbreak of hostilities, and everything you state will be factual.

But just as good or a better case can be made that something outside of cause and effect was responsible so that in a matter of less than a week what looked so ominous turned into a more complete victory than anyone could have presaged.

## Where Were Christian Leaders?

It would be difficult to present counter arguments to the position maintained by Rabbi Balfour Brickner before the convention of the Reform rabbis assailing the failure of the religious leadership of the United States from giving support to Israel's cause when the outlook was blackest.

Yet it would be a mistake to use this position to attack the ecumenical movement as such.

Instances like this are like an audit. It tells us where we stand. But it need not deter us from the goal of the ecumenical movement, just because in the few years of its existence it did not make any more progress than to give the Christian denominational leadership a better understanding of the place of Israel in the life of the Jews of the world.

The position of the papacy had been the most exasperating, to use a polite term. Not only has the Vatican not up until now recognized Israel, but in its stand it seemed to be saying that Jordan's safeguarding Christian holy places was acceptable, but not Israel's.

Ecumenicity should be a program of the American Jewish community because of the double goal of better understanding between the religions, but also because under its aegis Jews have an opportunity to communicate their beliefs and outlooks in a context which gives them a chance to dissipate many of the suspicions and perhaps even hatred.

This should still be the motivation for Jewish participation in the ecumenical movement. Decades may elapse before the rewards from such encounters become apparent, but centuries of misunderstanding must first be contended with.

Having said this, we should add that outspoken comments such as Rabbi Brickner's also serve. If the ecumenical movement is to succeed, candor and frankness must be its principal hallmark, and from this viewpoint, when a Jewish position is outraged it would be a mistake to swallow the hurt, thus not permitting the world to really be confronted by the reality of the matter.

One final comment. This Christian leadership was also out of line with the American Christian majority which plainly rose to Israel's side when she was threatened with extinction.

## The EDITOR'S CHAIR

What seemed to us the most hopeful program in the Jewish community in a long time, has gone by the board for lack of funds — this time only \$15,000. Below is a memorandum prepared by the rabbi who had the vision to embark on this program, so you'll have a comprehension of what has been missed.

The program may yet be implemented but not for this summer for sure and not by the rabbi whose vision and sympathy for the Jewish young people made him want to do something. Rabbi Stephen Forstein, discouraged when the rabbinat in Northern California gave it a polite brushoff, as well as the rest of the establishment in the area where the work needs to be done, has taken a pulpit in a New York City suburban temple.

We got into the act late, and wrote to 15 top Jewish leaders around the country — men of wealth — for \$1,000 each. So far we have \$1,000 in the till, and we can expect perhaps three or four more, but what will happen now we do not know. We understand that the Federation in San Francisco under some pressure has decided to place a young Jewish woman in the Haight-Ashbury district, and perhaps from her experience may come something more substantial.

Here is the memorandum:

### A JEWISH YOUTH CHAPLAINCY IN SAN FRANCISCO

Since the end of World War II San Francisco has been a mecca for the youth of America. Until the mid-1950s the influx was slow and steady. With the rise of the beat movement, the pace quickened. Now the "hip" movement is upon us, and the flow has become a flood.

At present there are some six or seven thousand young people living in the section of San Francisco known as the Haight-Ashbury. Several more thousands are scattered in various other low-rent neighborhoods, such as the Western Addition and the Mission District. The Haight-Ashbury is an integrated neighborhood centered south of the Panhandle of Golden Gate Park, near the geographical center of the city. The population is a mobile one and variable, swelling during vacation time and shrinking to the above figure during most of the year. The older lower class white and Negro residents of the neighborhood still comprise about 65 per cent of the population, although this figure is diminishing.

Recent national publicity makes it increasingly likely that more than twenty thousand young people will be arriving this summer. Although it is difficult to estimate the Jewish component of this group, the present percentage is clearly higher than the proportion of Jewish population in the rest of the San Francisco Bay Area. A number of independent observers have stated that a figure of twenty five per cent would be a good bench mark.

If asked, most of these young people would acknowledge themselves as "hippies." Hippiness is not so much a place as it is a state of mind and a sub-culture all its own. Timothy Leary has stated it in slogan form: Tune in, turn on and drop out. Often the hippies are "Tuned in": that is, especially sensitive to the world and to others, to the reality and symbolic themes of our society. Most of them are "turned on"; that is, regular users of drugs. Indeed, one way to characterize the hip movement is to say that it is drug based. (The drugs used are LSD and amphetamines. Opium derivatives are less common. Marijuana use is nearly as common as tobacco use in the new community). Along with these goes the "dropping out"; the deliberate refusal to participate in the training and career patterns expected by parents and normal to youth in our society.

The dominant ideology is one of "love" and "sharing." This theme is illustrated by the various communal living arrangements which have grown up. Other reasons for this phenomenon are the limited space in the district and lack of substantial incomes among most of the young people. Living quarters are crowded, often five and six to a room. Coffee houses, the park and the street become the real "living rooms of the hippies." On weekends the neighborhood is swelled by visitors and tourists. As crowding increases, tensions rise. Incidents of violence and overt hostility towards police, once rare, have become frequent.

The economic base of the community is unusual. Living in the midst of the two thirds of the community who can be classed as "straight," the hippies stand out. At the top of the scale are the hip merchants, who run business establishments catering to the tastes of the young people. Next come the artists and musicians with

well established reputations who manage to make a decent living from their art. A number of young people live on regular checks from home. Still others hold various low paying full and part time jobs, ranging from substitute letter carrier to Bgirl. Near the bottom are the young people who manage by street selling of various "hip" publications, such as the Oracle. Others make do by pan handling or by relying on the generosity of groups such as the Diggers, a radical Marxist anarchist group devoted to providing for the needs of indigents and organizing the new community. Dealers in marijuana and drugs are economically important, although it is difficult to place them within this scale.

Although it would be incorrect to place all hippies within one personality type, it is clear that most of them passively reject general American culture. (Dr. David Crystal of San Francisco Jewish Family Service called it "inverted hostility.") On the other hand many have shown a high degree of initiative in leaving their home situations and coming to live in a strange and often threatening environment. On the whole, and in spite of the prevalent "love" ideology, these young people seem more interested in receiving love than in participation in a mature relationship. Many exhibit an interpersonal brokenness, related to their family situations. Their interactions often have a playful quality about them, as if they are compensating for an over-regimented childhood and adolescence. Such passive self-centeredness is increased by the effects of marijuana and LSD. It is likely that the vast majority have had contact with these substances before leaving their home environments. Of course drug use continues and complicates in the Haight-Ashbury.

The young people of the new community show a great interest in and response to religious themes. Clergymen are often the most acceptable and accepted links to the straight communities. Their religious interests are often touched or formed by American Indian and Oriental motifs. (Indeed, the first resident clergyman supported by the new community is a Hindu swami.) Traditional evangelistic approaches by conservative or fundamentalist Protestant clergymen are met with derision. A liberal approach which shows concern for the individual and his problems is often accepted with gratitude. Social workers, on the other hand, are scorned as willing agents of repressive society.

It is clear that this summer will bring a crisis of major proportions to San Francisco. The Board of Supervisors has officially discouraged the coming "invasion." Social agencies and religious denominations are preparing to meet the crisis with specially focused services. In contrast, some of the strongest and most competent persons within the hip group are leaving the city because the tensions and demands of the summer will be so overwhelming as to disrupt their life styles. Already Scott McKenzie's recording "San Francisco," recruiting music for the invasion, is in the top 30 on teen radio stations all over the country.

The Haight-Ashbury is but one phase, perhaps the most involved yet, of San Francisco's attraction for youth. The scene may change, but the need for a Jewish religious ministry to young people in the San Francisco area will remain. The project described below may be thought of as the beginning of a focused relatedness to youth inside the youth environment.

### The Project

**Goals:** 1) Through the method of participant observation to secure for the Jewish community some direct knowledge of the youth community, its themes, styles and trends.

2) To provide emergency aid to troubled young people at the moment of need. Examples might include food, lodging, clothing, counseling contact with parents or other responsible adults, arrangements for legal, medical, or financial assistance.

3) To serve as a contact point in San Francisco for distraught parents who wish to contact a runaway child. Through relationships in the community to attempt to ascertain the condition and whereabouts of young people when requested to do so.

4) To provide Jewish religious services for the new community when requested to do so.

5) To provide stable patterns of committed Jewish religious living within the youth community.

6) To serve as a bridge to the institutions of adult society for individuals and groups within the new community. To provide referrals to agencies which may be of aid in particular circumstances.

(Continued on Next Page)



# Realities Of American Zionist Movement

By M.Z. FRANK

On May 11, 1947, Andrei Gromyko delivered his famous address at the UN, in which he stated that the Jews are entitled to a national



home of their own in Palestine, but that since the Arabs also have a claim on the country, there should be one of two compromises: either a bi-national state of Jews and Arabs in all of Palestine or a partition of the country into one Jewish state and one Arab state. Gromyko made it clear that he would have preferred a bi-national state but that since this was not feasible at the time, there should be partition.

Why did Gromyko think a bi-national state was not feasible?

Presumably because the minimum of mutual goodwill and mutual acceptance necessary for a viable bi-national state did not exist between Jews and Arabs in 1947.

ON A TV PANEL DISCUSSION on channel 13 on Wednesday evening June 28, Don Peretz advocated a bi-national state now. Is the emotional climate between Jews and Arabs more amenable to the existence of a bi-national state today than it was in 1947? Peretz did not try to answer that question. Joel Carmichael, who also took part in the panel said to him: "Very well, suppose you and I agree and shake hands on it, will that affect Israeli policy?"

In fact, the answer was given a couple of weeks ago by Moshe Dayan on "Face the Nation" (NBC, on a Sunday). He said he did not want a bi-national state but would rather have some sort of federation between Israel and an Arab state, with or without Jordan. Presumably, Moshe Dayan speaks for enough Jews in Israel to make the Don Peretz plan unworkable. So far we haven't heard of any Arabs advocating a bi-national state — certainly not in the open. A bi-national state imposed by willing Jews on unwilling Arabs, no matter how equal the Arabs may be in it, no matter how much better off the Arabs in Israel may be than the Arabs in Iraq or Syria, will not be an equal partnership of two nationalities.

To say the least, the plan for a bi-national state is a good many years premature. And when the time comes for it, there is still the

question of what kind of a bi-national state. There are a few bi-national and multi-national states in the world. No two of them are alike.

\*\*\*

THE COMING convention of the Zionist Organization of America in July is to take place in Jerusalem after one of the most profound upheavals in Jewish history, when the Jews of America have been aroused and their emotional ties with Israel strengthened as never before.

How well will the ZOA face the new challenge?

Before going into that question, let us have a brief historic review.

The sentiment for Zion and the hope for the Return to Zion are as old as Jewish dispersion. From time to time, when circumstances and leadership combined, a movement arose to translate this historic urge into concerted action. American Jewry, as part of world Jewry, also produced such sporadic efforts from its earliest history — some, like Mordecai Manuel Noah, in the early part of the nineteenth century, with distinct political overtones, others, less spectacular and less ambitious, with emphasis on gradual colonization.

WHEN WE NOW speak of the seventy years of American Zionism, we do not include in our discussion these pre-historic attempts. The difference between the Zionism of the past seventy years and the efforts which preceded it is that here, for the first time, the endeavor was all-inclusive, organized on a world-wide scale and, ultimately crowned with success. The success of the Zionist movement in creating the State of Israel in 1948 is unique in history.

We date the present movement from the convocation of the First Zionist Congress in Basle in 1897. All things considered, it is the most logical date. It is true, as Ben Gurion likes to point out, that the "Alliance Israelite Universelle" founded the agricultural school Mikveh Israel in 1870 and that its proponent, Charles Netter, intended it to be as the first step in what later came to be known as the Zionist endeavor, and that the first modern agricultural colony Petah-Tikvah, was founded in 1878 and that its founder, Joshua Stampfer, intended it to be the first link in a great historic chain.

Nevertheless, what we may call the totality of Zionism did not begin until 1897. Great as the man Herzl was, the movement he created proved

to be greater than himself. It was not his intention to launch a movement for the rebirth of spoken Hebrew. Yet, it was the Zionist movement which became identified with the miracle of Hebrew reborn. Herzl did not envisage a military struggle for the possession of the Homeland, yet it is out of the ranks of the Zionists in Palestine that were formed the various para-military organizations which in 1948 merged into the present Israeli Army of Defense.

LIKE A MIGHTY RIVER, the world Zionist movement absorbed these small rivulets which sprang from sources outside it and flowed into it: the literary revival of Hebrew in Europe in the 18th and 19th centuries; Ben-Yehuda's movement to revive spoken Hebrew in 1881 in Jerusalem; the work of colonization begun by Hovev-Zion and others and sustained by Baron Rothschild; the Hashomer founded by Ben-Zvi and his comrades in 1909; the Jewish Legion founded by Jabotinsky in London and by Ben-Zvi and Ben Gurion in New York and by local Zionists in Palestine during the First World War; the kibbutzim, the moshavim — etc. etc. etc. If some of these movements antedated 1897, all others were formed within the Zionist movement after that date.

There are certain features characterizing American Zionism which ought to be noted. Two of them merit special attention: There was never any substantial movement in American Jewry which based its Zionism on the belief that the Jews in America are unwelcome strangers who must leave in time, or that the course of history would drive American Jews to settle in Palestine. Such ideologies arose in Europe and established some branches in America, but they were not germane to American Jews and American Zionists. American Zionism was based on historic Jewish sentiment and on the desire to help persecuted Jews in other countries to find a haven of refuge in their ancestral land. It always envisaged a reinvigoration of Judaism in America through the creation of a Jewish center in the Land of Israel.

Another characteristic feature of American Zionism is that when left to itself, it conducted its activities according to American organizational patterns. As an organized group within American Jewry, American Zionists managed, on many occasions, to devise methods of attracting non-Zionists to projects of co-operation, mainly in the field of financial and political activities.

(To be continued)

## Results Of Ongoing 5-Year Survey

### Negroes Prefer Jews

NEW YORK — A four-city study conducted by the University of California challenges views that Negroes are anti-Semitic, hate white people generally, oppose the draft and support black nationalism.

The findings were reported by Dr. Gary T. Marx to officials of the Anti-Defamation League of B'nai B'rith, the organization that is financing the 5-year research project.

Interviews were conducted with 1,119 Negro adults in Chicago, New York, Atlanta and Birmingham by Negro interviewers from the National Opinion Research Center at the University of Chicago.

THE SURVEY CONCLUDED that less than one-third of the Negroes surveyed were strongly anti-white; they were less anti-Semitic than whites; the more militant a Negro is the less likely he is to be anti-white; only a small minority supported black nationalism, and nearly 90 per cent of those questioned indicated a willingness to fight for the United States.

Most Negroes' feelings toward Jews were found to be comparable to those toward whites in general. Differences tended to be in favor of Jews. For example: — Nationally, 24 per cent of Negroes queried said that Jewish landlords are better than other

white landlords, seven per cent said they are worse. In New York City, 17 per cent thought Jewish landlords are better, nine per cent worse. In Chicago, 20 per cent thought they are better, six per cent worse; in Atlanta 31 per cent better, four per cent worse; in Birmingham, 19 per cent better, four per cent worse.

— Nationally, 20 per cent said Jewish store owners are better than other white store owners, seven per cent said they are worse. In Atlanta, 32 per cent said Jews are better, four per cent worse. In Birmingham, the percentages were 28 per cent and five per cent.

— Thirty-four per cent of the total sample said Jews are better to work for, 19 per cent said they are worse than other whites.

— Seventy per cent said Jews are better than other whites when it comes to hiring Negroes.

— Forty-five per cent believed Jews to be more in favor of civil rights than other whites; three per cent felt Jews are less in favor.

MORE THAN 80 per cent of those queried said they have never been treated unfairly by Jewish merchants; 62 per cent said it is easier to get credit in a Jewish-owned store; nine per cent said it is not easier; 49 per cent said Jews are easier on Ne-

groes who fall behind in their payments, 16 per cent said Jews are harder. The balance saw no difference between Jewish and non-Jewish whites or said they did not know which is better.

According to the study, beliefs about Jews among Negroes, as

among whites, are determined by contact with the prevailing stereotypes. However, for many Negroes, anti-Semitic stereotypes also are related to actual experience with Jews in the economic world. The study noted that where Jews do not predominate in the Negro ghetto, "the particular ethnic group that does is likely to be the recipient of economically-inspired hostility." It

cited the Chinese in some West Coast communities and Italians in New Orleans.

#### AWARD WON THIRD TIME

For the third year in a row, the weekly radio program, "Adventures In Judaism," produced by the Reform Movement has won the Ohio State Award from the Institute for Education by Radio-Television.

## The EDITOR'S CHAIR...

(Continued from Preceding Page)

stances.

**Personnel:** A youth chaplain, preferably a rabbi under the age of 35 with demonstrated ability to relate to alienated youth.

**Equipment:** A small office, suitable for meeting with small groups, located in a prominent location in the Haight-Ashbury Furniture and equipment borrowed from established agencies. A telephone with a 24 hr. answering service.

**Methods:** The chaplain would extend contacts in the neighborhood through informal associations on the streets, in coffee houses and in the park. Business cards should be left in appropriate places. The chaplain should be available for immediate response to requests for help. Although sponsored by a Jewish group and operating within a Jewish context help should be extended without regard to religious background. The chaplain should attempt to develop a core group of interested young people, who will guide others in need to him, be a work force for the project and provide a nucleus for a youth congregation. The chaplain should establish close con-

tacts with professionals in community agencies, to aid him in making referrals. In addition, he might consider attempting to start seminars on youth and the new community for professional workers within the Jewish community. Monthly written budget reports would be required, as would the maintenance of proper records. A detailed written program report would be submitted at the end of each three month period.

**Budget:** Two budgets are presented. The year budget envisions an extended project. The six month budget is for a project related to the summer crisis specifically. It would be expected that the chaplain would move his residence to the vicinity of the Haight-Ashbury.

Listed first: One Year Project; and second Six Month Project.

Salary and housing allow.	\$10,000	\$5,000
Pension and medical plan	1,400	700
Office rental	1,200	600
Stationery, postage, mimeo	1,000	500
Telephone and answering service	1,000	500
Program and miscellaneous	400	200
Total	\$15,000	\$7,500





## Summer Synagogue Attendance Habits

By MYRON SCHOEN

The fact that this column will reach my readers on the first Friday of the "official" vacation period (July and August) prompts a train of thought. What do we know about the worship habits of those who are affiliated with synagogues? As far as I know there haven't been any published surveys to tell us whether those who normally attend services on the Sabbath during the other nine or ten months of the year continue the practice when the hot weather sets in or they head for the mountains or shore on their vacations.



**Schoen** are affiliated with synagogues? As far as I know there haven't been any published surveys to tell us whether those who normally attend services on the Sabbath during the other nine or ten months of the year continue the practice when the hot weather sets in or they head for the mountains or shore on their vacations.

**IN A LIMITED**, unscientific way I guess I've been conducting my own personal survey on worship habits during July and August. As one who continues the practice of Sabbath worship no matter the time of the year, I've gone to scores of congregations in Manhattan during the sweltering days and found that despite the addition of air conditioning to most of the larger houses of worship, the attendance ran to a bare minyan to a top of sixty. Despite the small congregation (or maybe because of it) my wife and I found the services

stimulating.

Not being a devotee of the Catskill resort area in New York State or the more popular beaches in the northeast, I cannot personally attest to the worship practices of those Jews who flock to such places. I have noted that when I've traveled far afield to foreign and exotic places (I'm limited to the Caribbean area) that Jews will, in fairly substantial numbers, pay a tourist call at the synagogue and a goodly number will attend worship if their itinerary calls for a lay-over during the Sabbath. From my reports of people who have done the grand tour of Europe, the result is the same. If the guide book cites a Jewish place of worship, they'll visit it and may attend a service if it is Friday night or Saturday.

**NOT EVERYBODY** takes their vacation in July and August in our affluent society. For a certain socio-economic group among American Jewry, taking two weeks or a month off during the snowy, blustery winter months has become the regular routine. Miami and the state of Florida can attest to the change in vacation habits of Americans and with the advent of jet flight, the islands of the Caribbean and the balmy climate of Arizona have also become popular as a means of avoiding the rigors of winter.

This phenomenon has had its impact on the synagogue. Rabbi

Byron T. Rubinstein of Temple Israel, Westport, Conn. discovered last winter that most of his congregation had fled the area and sought refuge in balmy Miami and he felt constrained and duty bound to join his members.

Rabbi Joseph Klein of Temple Emmanuel, Worcester, Mass., picked up the refrain in his bulletin by remarking, that while a goodly number of his congregants sought refuge from the wintry blasts of New England, they confided to him that they didn't attend a single Sabbath service while soaking up the warmth and sun of Miami. This led Rabbi Klein to ponder the

question of opening a branch of his congregation near Miami Beach so the religious needs of his members could be properly served.

**RABBI JOSEPH R. Narot** of Temple Israel in Miami was prompted to devote a column in his bulletin to "Florida's Climate and Temple Attendance". Despite what we think about people avoiding worship when on vacation, Miami's Temple Israel (as I presume some of the others) has the problem of accommodating the thousands who flock to their worship services. Rabbi Narot attributes the S.R.O. conditions to the climate. "Nature gives piety and Jewish loyalty a marked assist in our community," speculates Rabbi Narot. He also cites the great number of retired people in the community who welcome the opportunity to mingle and talk to other people and thereby fill their hours and possibly find friends. As to vacationists, he believes that it gives them "something else to do, another opportunity to busy oneself with a meaningful pursuit."

So, when you are on vacation take Rabbi Narot's advice. Do something meaningful, at least on the Sabbath. Seek out the synagogue and worship. It may add a new dimension to your vacation.

## At Predominantly Jewish High School

### Negro Students Welcome

Chicago — Negro transfer pupils attending Von Steuben High School on the far north side have found that most white students accept them readily.

The predominantly Jewish school now has 282 students from scattered parts of the city under the "permissive transfer" plan, and more than 10 per cent of the Von Steuben enrollment now is Negro.

**CHICAGO'S** voluntary transfer plan, begun in 1963, was set up primarily to move students from overcrowded schools to unused space in other schools.

Since extreme overcrowding is most common in Negro areas, the transfer system now serves as a partial cure for "de facto" school segregation.

Typical comments from some of the Negro students now attending Von Steuben include:

"The kids treat me as a human, and I treat them the same way."

"I get along just great, and I have so many nice friends."

**WHITE STUDENTS** interviewed said they get along fine with Negro transfer students, joining them for lunch at nearby hamburger spots.

"Most of them are great guys," said one white student. "We hardly have any fights. It just seems like they're white guys."

Another said:

"The colored kids in my English class are either smarter than anybody else or they try harder."

**SAMUEL L. DOLNICK**, principal of the high school, summed up the situation thusly:

"Von Steuben High School has been able to accept individual youngsters for what they are, from where ever they come in the city, and give them a good education."

"Youngsters in the building are willing to work with each other and willing to judge each other on an individual basis."

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## NAMES IN THE NEWS

# R. Burtons Cancel Moscow Visit To Show Displeasure With Tactics

Once a Jew always a Jew, Disraeli and Heine and others who converted found out as, also now has **Liz Taylor**, who became Jewish while she was married to **Eddie Fisher**. The film star and her husband **Richard Burton** were scheduled to visit Moscow, but cancelled the trip over displeasure with the Soviet diplomatic offensive against Israel.

### Never Too Late

The fact that **Alfred H. Levin** made the dean's list at the University of Texas is not what's remarkable for the 45-year-old successful chain store owner who gave up his business career for medicine — where he plans to do heart research. His greatest rooters are **Mama Levin** and the seven Levin progeny, ranging in age from 8 to 24. He moved his family to Austin, the seat of the University, after selling the **Amigo Clothing Stores**. He believes that his initial interest in medicine was aroused when he was in the medical corps during World War II.

### Israeli Nightingale

The promised Hebrew songs flowed from the nightingale throat of **Aliza Kashi**, the Israeli songstress who has won the hearts of America as she gave a triumphal first concert performance at Town Hall. The non-Jews who made the appearance a sell-out got their fill of songs, as Miss Kashi interpolated a Jewish song after each selection. The audience's delight had its effect on Miss Kashi who when she sang **Hava Nagilla** moved from the stage to the audience who joined in the thrilling Hebrew melody. "I have a brother and a sister fighting for our land," she announced. She herself had served the requisite two years in the Israeli army before coming to the United States last year. Her U.S. popularity can be measured by the fan mail which had the **Merv Griffith** television show recall her 52 times in less than a year, with **Ed Sullivan's** show not far behind.

### Dr. Boyar

The lone American to receive an honorary degree at the special convocation at the old Hebrew University on Mt. Scopus was **Lou Boyar** of Los Angeles, who not only spends his waking hours working for Israel, but no doubt dreams of ways to aid the Jewish state at night. . . **President Shazar**, who had been awarded a degree last year which had never been formally bestowed on him led the group of dignitaries who were honored. Chief of Staff **Rav-Aluf Yitzhak Rabin**, fresh from his victory over the Arabs, also was a recipient of an honorary degree. He stole the show, with his air of good-humored embarrassment at finding himself in such unusual company and shaking his head at the pronouncement of his new title, "Doctor of Philosophy." In a sincere and unadorned speech he stressed that the honor bestowed on him was really a tribute to his comrades-in-arms.

### Resemblance To Nasser

A mustache he has worn for 10 years has disappeared from the face of **Anthony Borgia**, doorman of the **Bellevue Stratford Hotel** in Philadelphia.

The mustache was another casualty of the eruption of hostilities in the Mideast.

**Borgia** complained that too many passers-by reminded him that the mustache made him look like **Nasser**.



LIZ TAYLOR AND HUSBAND

He did not explain why his resemblance to the Egyptian dictator escaped notice all this time.

### Historic Performance



Bernstein

Mt. Scopus will resound to the strains of the Israel Philharmonic Sunday when **Leonard Bernstein** conducts in the first concert since 1948 when the Hebrew University and the **Hadassah Hospital** were cut off by Jordan troops who never were able to take the heights but did control the approaches. **Isaac Stern**, who is president of the American Israel Cultural Society will be soloist in the **Mendelssohn Violin Concerto** and **Jennie Tourel** will be soloist with **Netania Devrath** in **Mahler's Second Symphony**.

### With The Executives

**Ted Freedman**, Southern Regional Director of the Anti-Defamation League, has resigned to accept an executive position with the **Jewish Herald-Voice**, of Houston. His title will be executive vice president.

### With The Educators

**Marvin Axelrod** has been appointed educational director of **Congregation Beth El**, Fairfield, Conn.

## Little Damage In Buffalo Riots

**BUFFALO**—Dr. Joseph Manch, Buffalo's superintendent of schools, came under shotgun fire last week while assessing damage to a school from rioters. At week's end, unlike Negro street demonstrations in Rochester, Watts and other communities, there had been little destruction or looting of stores owned by Jews in the Negro section of the city.

Dr. Manch reported that the car he was driving in was peppered with flying rocks on the way to the school. However, a shotgun cracked close, pellets whistled around his ears during the mob violence.

In Buffalo Jewish - Negro relations are considered good. Dr. Manch, a board member and past president of **B'nai B'rith**, **Montefiore Lodge**, is warmly regarded by most Negroes due to his strong efforts to integrate Buffalo schools.

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## No Bias Found At Harvard Law School

# Job Offers No Slower?

BOSTON — Harvard Law School has been cleared of a charge that it discriminates against Jewish graduates seeking employment.

The school received a clean

bill last week from the Massachusetts Commission against Discrimination, which undertook an investigation as a result of an article in the student weekly publication, the Harvard Law Rec-

ord. Some observers felt, however, that not Harvard but the law firms should have been investigated.

THE PROBE was initiated after Miss Eleanor Appel, head of the law school's placement office, was quoted in the Record as saying "there is no question that the Jewish boy is slower to receive an offer for employment than a Gentile."

In its investigation, the commission found Miss Appel could not cite by name any firms that discriminated. The commission also absolved the placement office.

THE COMMISSION report also included a letter from Dean Erwin N. Griswold for the law school to law firms customarily hiring Harvard graduates. The letter said that the school did not discriminate and that it would not knowingly deal with any organization that did. Dean Griswold wrote that he hoped the letter would "make it very clear" where the school stood on the issue.

### ARAB PILOTS TRAINED HERE

Eight hundred and twelve Arab pilots have been trained in the United States in the past three years, as against 39 from Israel.

## Obituary

### Philip A. Lehman, 56; Brotherhoods' President

BALTIMORE, Md. — Philip A. Lehman, 56, president of the National Federation of Temple Brotherhoods, died last week.

Last November, he was elected president of the federation, which has a membership of 65,000 men in 470 Reform Jewish congregations in the United States.

He was founder and president of the Better Business Forms Co. at the time of his death.

Before becoming president of the federation, Mr. Lehman was chancellor of the Jewish Chautauqua Society and was a former president of the Baltimore Hebrew Congregation Brotherhood.



Philip A. Lehman

### Israel Bernstein

PORTLAND, Me.—Israel Bernstein, 74, Portland, a prominent Maine attorney and civic leader, died last week.

Active in Jewish community and philanthropic organizations, he was a founder, director and past president of the Jewish Federation of Portland and a founder and first president of the Jewish Historical Society and Maine Jewish Council.

### Hyman Lev

DAYTON, O. — Hyman Lev, 52, executive director of Beth Abraham Synagogue, died last week.

A graduate of City College of New York, he studied in Israel for six years. During World War II he was consultant of Jewish Affairs for the U.S. Office of Censorship.

Prior to coming to Dayton in 1953, Lev was executive director of the Midwest Region of the Jewish Reconstructionist Foundation. He was also former national campaign director of the Histadrut Ivrit of America (the Hebrew Language and Culture Association) and a past president of Toastmasters International.

### Max Kiss

ATLANTIC CITY, N.Y. — Max Kiss, creator of Ex-Lax, the chocolate laxative, died at his home at the age of 84 last week.

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## Your Name

By NORBERT PEARLROTH

Gentlemen: I am interested in the origin of my name DRUCKAROFF. Will appreciate any findings of same. Thank you kindly. — Lou Druckaroff, Chicago.



Druckaroff — more correctly Drukarov — means the son or descendant of a Drukar, an Ukrainian word meaning a printer. This is a highly distinguished family name, all the bearers of which are usually Kohanim. The first bearer of this name was Gerson ben Salomon Hakohen who opened a printing shop in Prague, Czechoslovakia in 1512, only a few decades after Gutenberg invented the art of printing. Gerson had a monopoly on the printing of Hebrew books for a long time.

Pearlroth His descendants took the German name of Drucker. Unfortunately you did not state your family's country of origin. But if you are a Cohen you are undoubtedly a descendant of Gerson.

Dear Mr. Pearlroth: Could you please tell me the origin of my maiden name "HANAU." I believe my father came from Merzig, Germany. Thank you. — Mrs. I. Smith, New Orleans.

Hanau is derived from the name of the city of Hanau, in the German province of Hesse-Nassau, where the family originated. The Hanau family has produced a number of great rabbis and scholars. The most tragic of them was Zevi Hirsch Hanau (1662-1740), the rabbi of Ansbach, Bavaria who was incarcerated for 24 years for no other crime but that of studying the Kabbala.

(Do you want to know what your name means? Send all queries to Mr. Pearlroth, National Jewish Post & Opinion, 70 Fifth Ave., New York, N.Y. 10011).

## COMMUNAL NOTICES

### Positions Open

**SMALL SOUTH** Jersey community seeks full-time Conservative Rabbi-Teacher. Modern home provided. Reply - qualifications and salary: Norman Telsey, Esq., 248 E. Broadway, Salem, New Jersey.

**SEXTON-TEACHER** for Orthodox Synagogue with membership of 260 families, and a Hebrew and Sunday School of about 100 students. Preferably a man between 28 and 45 years of age. Please send resume including age, marital status, previous position, present position, references, salary expected and recent photograph. Box 2494, Jewish Post, 70 Fifth Avenue, New York, N.Y. 10011.

**RABBI FOR** Northern New Jersey Conservative Congregation. Must be able to be a Teacher-Principal in Religious school. Small community, located 30 minutes from N.Y. Send resume: Box 2496, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

**"YOUTH DIRECTOR"** — fully experienced for large synagogue in New York area. Excellent salary and opportunity. Send resume to Box 2495, Jewish Post, 70 Fifth Avenue, New York, N.Y. 10011.

**CHARMING NEW ENGLAND** Community has a Pulpit opening for a Liberal Spiritual Leader. Kosher Kitchen, Organ, Sisterhood, Youth Activities — 3 Day Hebrew School, 7 Room Ranch Home Furnished, Walking Distance to Temple. Address all replies to George Kaufman, P.O. Box 1657, Bridgeport, Conn. 06601.

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palship in 5729. Poughkeepsie Community Hebrew School, 110 Grand Avenue, Poughkeepsie, New York 12603.

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**WANTED: TEACHER**, qualified for teaching and administrative duties in a well established school of medium size. Modern Conservative Synagogue in western Pennsylvania. Submit resume of qualifications and references. Box 2484, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

**TEACHER** — Afternoon Hebrew school — also experienced as Baal Koreh, Baal Shachariss and assist our young Rabbi in direction of active youth group. Large Orthodox Congregation. Reply to C. Cohen, Beth Joseph Center, 1150 St. Paul St., Rochester, N.Y. 14621.

### Positions Wanted

**CANTOR, YOUNG**, Beautiful cultured voice, with musical background, is interested in High Holiday position. Only large Congregations should reply. Box 2497, Jewish Post, 70 Fifth Avenue, New York, N.Y. 10011.

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## TRUST IN NATIONS SHOWS LACK OF FAITH IN GOD

Editor, POST and OPINION:

This is no time for celebrations. Let us save our energies for the next battle. These are great days to be alive, as we behold God's work unfolding before our eyes. Total victory was within the grasp of Israel, if only my people would have more trust in God. But Israel made a fatal blunder, and we shall have to fight all over again.

From studying Jewish history, — especially during the last 30 years, — we Jews should have learned one basic lesson: WE MUST NEVER RELY ON FOREIGN NATIONS TO HELP US. If they want to help us, well and good. But to put our trust in them and rely on their help, is like worshipping foreign gods.

It was a fatal error for Israel to send its foreign minister to Washington to plead for Ameri-

can intervention. It gave the impression that America is an ally of Israel. Thus the Israeli victory will be diminished in the eyes of the world. God wanted to show His wonders to the entire world, that Israel can defeat all its enemies, if Israel would only have trust in Him. In Exodus 3:19, God spoke to Moses: 'I know that the king of Egypt will not give you leave to go except by a mighty hand. And I will put forth My hand and smite Egypt with all My wonders.'

In Exodus 7:5, God spoke to Moses: 'And the Egyptians shall know that I am the Lord, when I stretch forth My hand upon Egypt and bring out the children of Israel from among them.'

Ours is a jealous God who wants to be fully acknowledged. If Moses had sent Aaron to foreign nations to get their help

in freeing our forefathers from slavery, it surely would have kindled the anger of God, because it would have diminished the wonders in the eyes of the Egyptians and Hebrews. It also would have shown a lack of faith in God. In the first commandment God made this point clear: 'I AM THE LORD YOUR GOD WHO BROUGHT YOU OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF BONDAGE.' This is repeated again and again.

On my mission to New York last Tishri, as I walked on the campus of the City College of New York with a sign, Rabbi Zuckerman was kind enough to invite the stranger to Hillel during lunch-time. Even though we only had 20 minutes before the students had to leave for classes, it was a rewarding experience. As usual, I let the students do most of the talking, by posing questions. When asked what lesson we Jews should learn from Hitler, one student replied: "We Jews can never rely on other nations for help, but must rely on our own strength." This student, indeed, has learned well the lessons of recent history.

During the recent crisis, the Jewish leaders in America asked us to petition Congress and the President of support Israel, as if Israel's survival depended on American support. I asked many of my people: "Who will help Israel?" Their immediate response was: "America and England." Even those who answered: "God will help Israel," they meant it only half-heartedly, as their commitment to Torah did not increase.

Israeli atrocities which overshadow the Goebbels and Streicher propaganda against Jews prior to the Nazi holocaust. If this reckless call to national genocide is not stopped promptly and vigorously by the moral and the religious leaders of the world, the leaders of the Kremlin may succeed in imposing upon the world another disaster comparable to the days of World War II" Rabbi Poupko said in his speech.

## Pogroms Possible As Russia Steps Up Anti-Semitic News

FALLSBURGH, New York — The report that Russia would permit Jewish students to study at rabbinical seminaries outside of Russia was unfounded, Rabbi Bernard A. Poupko, of Pittsburgh said here.

ADDRESSING THE convention of the Rabbinical Council of America (Orthodox), Rabbi Poupko, who returned recently from Russia said leaders in very responsible positions in Moscow "declared that this report is completely unfounded and that such permission was never granted and there is no indication that it will be granted in the future."

Rabbi Poupko called on religious leaders of all faiths to intercede with the Soviet Government to cease its current inflammatory and inciting anti-Semitic propaganda, in Russia and abroad.

"THE SOVIET REGIME has embarked on a dangerous and frightening road of deliberate vilification of Jews and distortion of the Israeli case in the Middle Eastern crisis," he charged. "The pages of Pravda and Izvestia, which I receive and read daily carry frightening anti-Semitic caricatures, distorted reports and fictitious stories of

## Family Retreat In Fifth Year

LITTLE SWITZERLAND—The name Widdacres which spawned the B'nai B'rith Institutes held all over America and other parts of the world is attached also to the only Jewish family retreats held anywhere.

For the fifth year, the mountain top estate of Mr. and Mrs. I. D. (Dick) Blumenthal will resound to the praying, playing, singing, discussing and studying of family units from North Carolina and surrounding states. Some reservations are purposefully reserved for out-of-state families to give the experiment wider influence. Reservations may be made by writing to Dr. William B. Furie, Graham Court Apts., Chapel Hill, North Carolina 27514.

Dates of the retreat are July 23-Aug. 3. Cost including food is \$25 for the week per adult and \$20 per child.

## Freedom of the Press

All letters to the editor should be addressed to The Jewish Post and Opinion, 611 North Park Ave., Indianapolis, Ind., 46204. The letters should be typed and should be concise. Anonymous letters will not be printed. No letters will be returned. Short letters get preference.

## Wife's Grandmother Oldest Jewish Woman

Editor, POST and OPINION:

With reference to Page 12 of the May 19 issue "Oldest Jewish Woman Dies"?, may I take exception to the report?

Mrs. Ella Bloch Steiner, a resident of Los Angeles at this time and very much alive, my wife's grandmother, was born in Circleville, Ohio sometime prior to 1862. The records in that county were not kept before that date and since 1862 they have

no record of her birth. Which makes her at least 103 at this time.

Mrs. Steiner's daughter, Mrs. Fannie Bernstein is the widow of Rabbi Louis Bernstein, a graduate of the Jewish Theological Seminary who served in the pulpits of Har Sinai Baltimore and Adath Joseph in St. Joseph, Mo. prior to his death about 1922.

Yours very truly,

ALLEN ZIEGLER

## Roman Catholic Publication Says

## Church Is Dragging Feet On Cleansing Catechism

ROME — A campaign to remove anti-semitic passages from Roman Catholic catechisms has fallen short of expectations raised by the Ecumenical Council, according to a new Catholic publication.

THE STATEMENT appeared in the current issue of Sidic, an acronym for the French name of the International Service for Judeo-Christian Documentation.

The publication accused the Church in Italy of a lack of organized efforts to eliminate an-

ti-semitic passages, such as suggestions that the Jews as a race are guilty of the crucifixion of Christ.

IT ALSO SAID that contemporary German catechisms continued to transmit the seeds of Christian-type anti-Semitism and that "a recurrence of mass anti-Semitism was still possible in Germany."

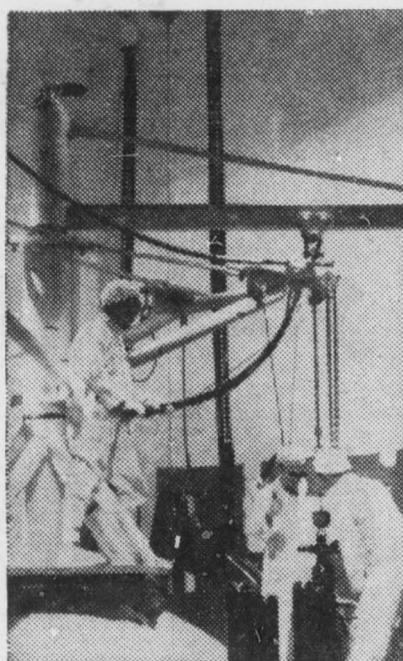
It also said that the Dutch catechism contains no mention of the "special role of Judaism."

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## A Reporter In Israel

## Arab Refugees Well Treated By Israeli Troops

By CHARLES M. SEGAL  
(A Seven Arts Feature)

Jericho, Israel Occupied Territory: — Thousands of Arab refugees are flocking to the West Bank of the Jordan River daily, anxious to leave Israeli occupied territory. They are not escaping from maltreatment by Israeli soldiers. These Arabs are not motivated by patriotism or devotion to the cause of Pan-Arabism. They are simple people desperately seeking to rejoin their families separated by the lightning Middle East War.

I have seen and talked to these refugees as they gathered at the Allenby Bridge here. They came from the refugee camp here and from Jerusalem, Hebron, Nablus and Latrun. Many of them were transported in modern buses and men, women and children drove to the bridge in comfort, smiling and waving at passers-by. Others came in private cars (American makes), taxis, trucks and wagons. Household belongings were piled neatly on the roofs of vehicles as though they were going off on some vacation.

**ALL THE ARABS** I talked with said that they were well-treated by the Israelis and they were not being forced to leave their homes. The Israeli policy enables Arabs to leave Israel territory if they wish to do so, but once they leave they cannot return.

At the Allenby Bridge, there is a depressing sight as this mass of humanity is seen clambering down a rough plank causeway at a steep incline for 20 feet in order to get to the

river bank. The bridge had been blown up by the Jordanians and when the Israelis tried to put up a wooden bridge to facilitate the refugees, they were fired upon by Hussein's troops.

Israeli soldiers try to help the Arab refugees make their way across the river. You can see the Israelis carrying babies and small children in their arms as they tread their way down the causeway, or you can see them helping old men and women or lugging big bundles on their backs in the boiling sun of this Dead Sea Valley.

One Arab woman, who works for the Y.M.C.A. in Ramallah, was taking her nephew's children to the bridge in two cars. She told me in excellent English:

"I am taking my nephew's children to the bridge. My nephew works in Kuwait, but sent his children to live in Ramallah because the climate is better and the education facilities are very good. But now he has a good job in Kuwait and wants to have his family with him, so I am taking them to the bridge. He will meet them on the other side — he is waiting there. Then I will go back to Ramallah.

**SHE WANTED** permission to speak to her nephew on the other side, but it had not yet been granted. An Israeli officer said he would try to arrange it.

Sadi Abdul Mahdi, a cook for the British ambassador in Amman, was at the bridge, too. His family lives in Hebron and he had applied for a permit to visit

them. He said he wanted to make sure that his family was well and happy in Hebron. If not, he wanted to move them to Amman. He had been waiting at the bridge for two days and still had no word from Israeli authorities as to whether he would be permitted to go to Hebron.

Another young Arab, Yechiel Sultan — a truck driver in Baghdad — was also waiting for permission to visit his family in Hebron.

All such applications are being carefully scrutinized by Israeli authorities but it takes time and time is something that Arabs working in Amman, Kuwait or Baghdad do not have. They come to the bridge and want quick action.

Mingling among the Arab refugees are representatives of the

International Red Cross and UNICEF as well as members of the Catholic clergy. They walk and talk with the refugees and nobody hinders them in any way.

**AT ONE POINT**, we heard two shots from across the river. An Israeli officer explained:

"People try to cross the river farther up the bank. There is one of your jeeps stationed there and the soldiers fire into the air to stop crossings."

The celebrated Jordan River at the Allenby Bridge is a tiny stream five or six metres wide

and 1½ to 2 metres deep. One Israeli soldier asked: "What is this called?" He couldn't believe it was the Jordan.

At no time during my visit to the Allenby Bridge was there anything resembling panic. At no time was there any brutality.

Refugees are never a pleasant sight. But it would be worthwhile for members of the General Assembly to come to the Allenby Bridge to see for themselves how the Israelis are treating the Arab refugees who want to leave here for no other reason than to rejoin their families.

## What Is A Jew?

(Continued from Page 2)

knowledge that while he is imperfect, like all his fellow man, he has given the world an historical lesson in survival.

"Survival with dignity... courage... confidence... and grace. Whether intellectual prince or peasant, today's Jew has done what millions before him have tried but could not do: He has proved to the world that to be a Jew is still something special and something different... but the artificial inferiority complex that was laminated on his psyche by centuries of oppression is gone forever. It was blasted away by the rise of Israel. A tiny state in a vast hostile land, that seems to be all muscle but has left room for much heart.

"Today's strong... proud... determined... and free Israel is more united than ever before and it belongs not to the Jews alone but to all the world. Because in our view, it is a flesh and blood

statue of liberty. And it is in this context that we salute and honor Israel. To say as a proud American, acutely aware of his nation's bloody battles for survival, we recognize you for what you are... a brother in an imperfect world, striving for what we all strive for... The dignity of all men... in their inherent right to be free.

"Israel has caught the torch of liberty and to her we say hold it high and let no force on earth ever dim its light... much less extinguish its flame.

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## Board Meeting Held

A meeting of the board of directors of the Indianapolis Chapter of the Children's Asthma Research and Hospital at Denver, was held July 6 at the Fireside North Restaurant. Mrs. Ben Dock is president of the chapter.

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Miss Rosenstein,  
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The engagement of Miss Marsha Elaine Rosenstein and Barry Edward Raff is announced by her mother, Mrs. Ruth Rosenstein, 5754 Norwaldo. Miss Rosenstein is the daughter of the late Dr. M. E. Rosenstein.

Mr. and Mrs. Morris Raff, 6360 Hazelwood Avenue, are parents of the prospective bridegroom.

Miss Rosenstein is a senior at Indiana State University in Terre Haute. She is a member of Delta Gamma sorority and Lambda Psi Sigma, special education honorary.

Raff was graduated with high honors from Rose Polytechnic Institute at Terre Haute and will be doing graduate work at Case Institute at Cleveland, Ohio in the fall. He is a member of Theta Xi fraternity and Tau Beta Pi, Pi Mu Epsilon, and Eta Kappa Nu honoraries. He is listed in Who's Who Among Students in American Universities and Colleges for 1966-67.

No wedding date has been set.

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